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[No. 4.

TO THE FRIENDS OF COLONIZATION.

THE receipts of the American Colonization Society for the year 1837-8 when compared with those of the next preceding year, show a deficiency of nine thousand dollars; and this deficiency is more signal, on examination, than it would seem to be on a mere comparison of the aggregate receipts in the two years, as a large portion of the receipts during the year 1837-8, arose from the proceeds of a sale of property devised to the Society by Mr. Ireland, of New Orleans, and from other irregular and occasional sources of revenue. The managers, in their report, while making due allowance for the general derangement in the pecuniary concerns of the country, intimate that the deficiency is in part attributable to the fact that funds, which previously came into the Treasury of the Parent Institution, were retained and expended by auxiliary associations. Until within a few years past, the movements of Societies of this description were, in conformity with their title of *Auxiliaries*. Regarding the Parent Institution as the origin of the Colonization cause, and as more immediately responsible to the American public for its consequences, they labored to give efficiency to the operations of that Institution, and means to meet its responsibility. Acting in this line of the duty which they had assumed voluntarily, and under the influence of motives most honorable to themselves, as patriots and philanthropists, they gave an impetus and a popularity to the scheme of African Colonization which materially contributed to its, thus far, highly interesting results. The success of their efforts, and the direction of their funds to the general treasury, of course, dispensed with systematic appeals immediately emanating from the Parent Society, to the citizens of their respective vicinities.

But when these auxiliary associations, though continuing to act under the auspices of the Parent Institution, discontinued their pecuniary aid, and applied their funds to separate enterprises, the occlusion of such important sources of its revenue could not fail to be severely felt. For three years past it has been withheld from New York and Pennsylvania,

two of the principal Colonization States of the Union, by an arrangement with auxiliary societies in those States, the results of which arrangement to the Parent Society, have, it is sufficient to say here, fallen far below the expectation of all parties. The assistance which it was formerly accustomed to receive from other quarters, has also been essentially diminished by the ascendancy of its auxiliaries ; and in a particular section, has been temporarily at least, reduced almost to nothing by the influence of considerations affecting the general cause.

While the power of the American Colonization Society is thus weakened, its duties have become more onerous. The settlements peculiarly its own on the African coast are six in number, with about three thousand inhabitants, or three-fourths of the whole of the American Colonial population on the coast. The continued political immaturity of these settlements, involves their continued dependence on their founders ; not only for protection, but often for social comfort. The expenses of their government, with municipal exceptions, are to be defrayed in the United States, and it is incumbent on the Parent Institution to furnish the means. It is presumably expected by the friends of African colonization, whatever diversity of opinion may exist among them on other points, that these settlements are to be continued. The impracticability of affording to them the assistance which for some time they must need, and the existing paralysis of all colonizing effort on the part of the Parent Society, consequent on its want of resources, present to the consideration of the friends of the cause the question whether that Institution shall be dissolved or continued.

The first alternative of this question is, we conceive, practically asserted in the recent course of some colonizing associations. It is directly asserted by the Maryland State Society, in their elaborate proclamation published last year. In that extraordinary document it is said : "The American Colonization Society has proved the practicability of establishing colonies on the coast of Africa, capable of self-support, self-defence, and self-increase, and has thereby won the praise and everlasting thanks of the friends of Africa, of her sons and daughters, and of humanity and philanthropy. *But having done this, the appropriate functions of the Society are at an end.*"

When the General Society shall have been extinguished in accordance with the *fact* of a former auxiliary, which for reasons peculiar to the State of Maryland, afterwards declared itself independent, the substitute proposed, is, that the several States shall take the business of African Colonization into their own hands ; and this not only independently on each other, but to the *exclusion* of any other system. The more general ground on which the managers of the Maryland Society vindicate this plan is as follows :

"They contend and uphold that the subject of slavery is one that concerns exclusively the states in which it exists, and they deprecate and would resist any interference with the general government, by other states, or by societies, or individuals out of the State of Maryland. Especially do they regret that any attempt should be made to invoke the action of Congress on the subject, well assured that to do so would only be to make colonization the theme of political contention, to be used as the means of renewing, in the national legislature those fiery and unnatural discussions whose tendency is evil, and whose only effect must be to weaken the bonds which hold the states together, by sowing enmity and distrust between the different members of the community."

This argument would possess more force than is perceived in it, if the plan on which Colonization was conducted for many years until recent innovations, declared any purpose or implied any tendency to interfere with "the subject of slavery" or "to invoke the action of Congress on the subject." The Constitution of the American Colonization Society, as adopted in 1817, and in that respect unchanged, says :

"The object to which its attention is to be exclusively directed, is to "promote and execute a plan for colonizing (with their own consent) the "free people of color, residing in our own country, in Africa or such other "place as Congress shall deem most expedient. And the Society shall "act to effect *this object*, in co-operation with the General Government, "and such of the States as may adopt regulations upon the subject."

Not a word is said here, and nothing is to be found in the proceedings of the Parent Society, of "interference" with the "subject of slavery." That the aid of the General Government in effecting the voluntary removal of free people of color was thought desirable, is manifest from the language of the Constitution; but it is also manifest from the action under that Constitution, as well as from its language, that the aid of the General Government is not a necessary element of the plan. After some early attempts, the Parent Society ceased to send memorials to Congress on the subject; nor is it likely that they will be resumed in opposition to public sentiment, or the general sentiment of Colonizationists themselves.

Another reason in favor of "independent" and "exclusive" state action, is given by the Maryland Society, in the following words :

"The discordant views entertained among the friends of colonization themselves throughout our wide country, forbid the idea of such an unity of sentiment and action in any general society as is necessary to entire success; while this very discord, which in the nature of things it would seem impossible to sooth, indicates most apparently a system of independent state action as the only one by which colonization can be successfully prosecuted."

Conceding the postulate that "discordant views" are entertained by the friends of colonization, we are at a loss to see how the general cause can be benefited by putting these discordant views, severally, into organized operation. Whatever these views may be, there is another view, in which all who entertain them coincide—and that is the object avowed by the Constitution of the Parent Society. An infinite variety of opinions may separate "the friends of colonization themselves throughout our wide country," as to the bearings of the subject on the slavery question, on missionary movements, and on the civilization of Africa. But they are unanimous in deploring the condition of the free people of color in the United States; in considering it as fraught with evil to both them and the white man; in believing that the position of every "free person of color" in the United States is that of a "slave without a master;" in regarding no plan as practicable which connects general enfranchisement with the continued residence of the enfranchised in the United States; and any such, granting it, against all probability, to be practicable, as involving the anomaly, insufferable to both the white and black races, of political equality between them, and social inferiority on one side; and in the opinion that

in promoting the voluntary transfer of the nominally free colored man to a situation of real freedom, with all its attendant benefits and blessings, they essentially benefit all classes of our population. A sound philosophy would recommend a *single principle*, secure of unanimity, but capable of such expansive benevolence in action, as the rallying point around which all its advocates should assemble. But by a perversity of reasoning, which we do not remember to have ever seen surpassed, the Maryland Society gravely infers, from the "discordant views entertained by the friends of colonization" on extrinsic or merely collateral points, the propriety of increasing the discordancy through the machinery of societies. Of each of these associations, it will, of course, be the business to press its own particular "views" on the public mind; from the contrariety of the "views" which the terms of the proposition assume, controversies must inevitably follow; and he has read history and observed passing events to little purpose, who does not foresee that, from the nature of the subjects, these controversies must sooner or later be of the most angry character. In the midst of hostilities between parties fighting under the common banner of African Colonization, the free colored man, whom all desire to aid in removing to Africa, will remain where he was before.

It must not be forgotten by any friend of Colonization, that the section of our country which is most deeply interested in its movements, and whose favor is indispensable to its success, is peculiarly sensitive on some of the "discordant views" which the Maryland Report is supposed to refer to. In some parts of that region it is difficult to obtain even a hearing for the Parent Society, carefully limited as its design is, because a suspicious sensibility fears that some ulterior "view," though not apparent, is entertained. Let that Society be disbanded, and let numerous independent institutions become the *exclusive* exponents of the Colonization cause, each according to its own "views" of questions on which the Southern mind is irritable, can it be expected that all of them will satisfy it? And would not the indiscretion of some, or even one, of them cast odium on the general cause in the very quarter where it is most important that it should prosper? But if Colonization Societies, however numerous, hold a relation, auxiliary in fact as well as in name, to a central institution, whose principles an experience of twenty years has recommended to the South, such a consequence is not to be apprehended.

While the continuance of the Parent Institution is more likely to render the Colonization cause acceptable where its success is material, than the substitution of the proposed experiment, it is also more likely to render available public sentiment in favor of the cause. Since its establishment, branches of it have been organized, it is believed, in every State and Territory of the Union, except Rhode Island, South Carolina, Arkansas and Michigan. In each of the excepted States and Territories, as well as in the States in which auxiliary Societies, once existing, have ceased their exertions, the cause of African Colonization has friends more or less numerous. If the general Society be retained, the friendship of these individuals can be made operative, because it presents a common ground of action on which they may all unite,

however they may disagree as to the existence, the merit, or the demerit of collateral objects and incidental tendencies. And, accordingly, the Parent Society has derived efficient pecuniary and other assistance from individuals whose organization into an auxiliary society was made inexpedient by the fewness of their numbers, by the opposition of public sentiment, in their places of residence, to colonization on any principle, or by any other cause. Indeed, as we took occasion, when the Maryland Report first appeared, to remark, "One important faculty of a general, and, in some respects, a national Society, is that it concentrates such minorities, wherever located, on a common scheme, and thus gives significance and value to fractions that would otherwise go for nothing."* Now, on the plan of the proposed experiment, the value, or want of value, of these fractions must depend entirely on the contingency of there being a State Society of which they could become component parts. Amid the multitude of "discordant views," it is impossible to say, when the discordancy shall have been systematized, that there will be a single Colonization Society in the Union whose exclusive principle of action will be that of the American Colonization Society. And even if such an association should exist, but exist out of the limits of the State where the only advocates of colonization are its advocates on that principle, we do not see how, on the Maryland doctrine, they could with propriety contribute to its funds.

In these remarks on the plan of independent and exclusive State action, recommended by the Maryland Society, we wish not to be understood as complaining of that institution for acting on it. The circumstances and considerations peculiar to the State of Maryland, which led to the course adopted by the Maryland Society, were fully appreciated by the Parent Board, as will appear on reference to their Seventeenth Annual Report; though, in the same document, the Managers expressed their opinion that "great advantages are to be expected from the continued union of auxiliaries, when united, on the same principle, to the Parent Institution, and from a central organization constituted and controlled by the authority embodying the sentiments, representing the will, and exerting the power of the friends of the cause throughout the nation."† And the Parent Board cheerfully contributed every aid and facility within their power to the incipient movements of the new scheme. In doing so, they performed, it would seem, in the judgment of the Maryland Managers, the last "appropriate function" of the American Colonization Society.

But while it may be admitted that the Maryland Society acted judiciously, under a given state of things, in pursuing a course of independent action, it by no means follows that the same course would be judicious, as a universal and exclusive system of colonizing action throughout the United States. We have animadverted on the Maryland Report, because it is the only publication we have seen, in which such a system is directly put forward; and because it is a distinct admonition to all the

* See African Repository, vol. 13, p. 120.

† See African Repository, vol. 9, p. 393, 394.

Colonization Societies in the United States, auxiliary to the Parent institution, to dissolve their connexion with it. In inquiring whether the admonition be as wise as it is generous, we have not travelled out of the record to examine all the advantages peculiar to the plan of a central or general Society, in harmonizing the councils and the conduct of the friends of the cause, in combining their resources into collective strength, and in giving unity to their action.* Nor have we supposed that any other reasons are imagined for the proposed demolition of the American Colonization Society than such as are avowed. It is not supposed that this purpose can be approved by the friends of the Institution on the ground of any imputed mismanagement of its concerns, because full opportunities have been afforded to them at its annual meetings to show their sense of such mismanagement by reforming the Board of Managers; no changes have been made in the Board elected in 1834, except in one case of refusal to serve, and in another of removal from Washington; and at no meetings since that period has any dissatisfaction with the proceedings of the Managers been expressed, as the highest considerations required should be done, by every member of the Society, who entertained the sentiment. And, moreover, even if the sentiment be felt and be well founded, it constitutes an objection only to the conduct of the system, not to the *system itself*. Evils of that sort can find a remedy far short of *Revolution*.

We are not prepared to say that in the present state of the public mind, the theory of the relations of the Auxiliary Societies may not be advantageously modified. A plan, proposed by some of the ablest advocates of the Colonization cause, was adopted by the Parent Society at the annual meeting in December, 1836, and has been assented to by two of the principal Auxiliary Societies. Another project has been suggested of a surrender to the Auxiliaries of the whole business of collecting funds and conveying emigrants, reserving to the Parent Institution a per centage on the funds, and a general supervision. Some plan might probably be devised, comprising the advantages of State action, which are admitted to be considerable, with those of a general Society;

* The present relations between the American Colonization Society, and other Colonization Societies in the United States, have forcibly brought to our recollection a letter addressed by GENERAL WASHINGTON in December 1778, to Benjamin Harrison, Speaker of the House of Delegates of Virginia. "If," says the Father of his country, "it is not a sufficient cause for general lamentation, my misconception of the matter, impresses it too strongly upon me, that the States, separately, are too much engaged in their local concerns, and have too many of their ablest men withdrawn from the general council, for the good of the common weal. In a word, I think our political system may be compared to the mechanism of a clock, and that we should derive a lesson from it; for it answers no good purpose to keep the smaller wheels in order, if the greater one, which is the support and prime mover of the whole, is neglected." After urging the necessity of efficient attention, on the part of the States to the interests of the general cause, he adds:—"Without this, it does not in my judgment require the spirit of divination to foretell the consequences of the present administration; nor to how little purpose the States individually are framing constitutions, providing laws, and filling offices with the abilities of their ablest men. These, if the great whole is mismanaged, must sink in the general wreck; which will carry with it the remorse of thinking, that we are lost by our own folly and negligence, &c."—WRITINGS OF WASHINGTON, Sparks's edition, vol. 6, p. 142.

and efforts will, it is hoped, be made to accomplish so desirable a result. If, however, this should be found impracticable, or a dissolution of the Parent Society be preferred, what will be the state of things? What is then to be done with its colonial settlements?—whether are they to be, in their present infant condition, at once released from American tutelage, and abandoned to themselves?—or are they to pass under the protection of other Colonization Societies, and if so, how are the duties of guardianship to be distributed?—how long will these societies be able to perform these duties, or even to take care of their own settlements?—and how is the amount of debt yet due by the Parent Society to be discharged?—these, and other grave questions arising out of its dissolution, must be considered and determined. On every account, if this event must occur, it is proper that it should result from deliberation among the friends of the cause, and not from the voluntary act, if voluntary it could be called, of the Managers. It is due to them that their gratuitous, laborious, and in some instances almost penal services, should not be rewarded by an inglorious death; and it is due to the cause that it should be rescued from the peril which it would incur from such an exit of its original and best known organ.

The deliberations, when opportunity for them shall occur, of the friends of Colonization on this most interesting subject, will, we trust, be conducted with candor and wisdom; and, if so, the result, whatever it may be, cannot fail to benefit the cause. But until this result be arrived at, they must, of course, be presumed to desire that the American Colonization Society should continue its operations. This, we have before said, is impossible without farther and immediate assistance. The Parent Society should either be abolished, or be made efficient. And its efficiency even for a limited time, cannot co-exist with the diversion of its customary revenue into other channels. We trust, therefore, that as soon as possible, its relations to kindred institutions will be placed on grounds satisfactory to all parties, or that its friends will say deliberately, in the language of the Maryland Report, that its “appropriate functions are at an end.” Meanwhile, whatever may be its term of existence, whether an hour or a century, every consideration requires that so long as it does exist, it shall receive the support necessary to make it *efficient*.

SEVENTH ANNUAL REPORT

Of the Board of Managers of the Colonization Society of Virginia.

The board of Managers of the Colonization Society of the State of Virginia are happy in being able to report the general state of the Institution as prosperous.

The department which they have been called to superintend, not having the control of sufficient funds to warrant them in founding the “New Plantation” proposed at the last annual meeting, their duties have been limited to the adoption of measures for raising funds for the parent institution, informing the public mind, and putting in operation such

means as in their judgment were best calculated, to rouse the Commonwealth to a sense of its true interest and duty with regard to the free people of color. The Society is, without doubt, prepared to expect that the receipts of the Institution have been affected by the financial embarrassments which, during the past year, have prostrated so many private fortunes, and given an unparalleled shock to public credit. On account of these embarrassments, it has not been thought expedient to make any effort in the city of Richmond, where such liberal aid has hitherto been afforded. For the same reason, little has been effected in the other principal towns. Their General Agent also found it impossible to continue longer in the service of the Society, and resigned on the first of October. Still the Treasurer's account shows the receipt of \$4006 31, which is a larger sum than that received during any previous year, except the year 1836.

The progress of emigration during the past year has also been encouraging. The spring expedition of the Maryland Colonization Society, carried out fifty-five emigrants; and the fall expedition of the same society, eighty. The Pennsylvania and New-York societies have sent out two expeditions, carrying eighty-five emigrants and nine white missionaries and assistants. The ship *Emperor*, chartered by the American Colonization Society, sailed recently from Norfolk with one hundred emigrants from Virginia. In addition to the above, about forty have sailed from New Orleans; while numbers are waiting in different parts of the country until the funds can be raised to send another vessel.

The evidences of public favor exhibited toward this enterprise in Virginia during the past year, the Board take pleasure in reporting as more numerous and unequivocal than those of any similar period of time since their connexion with the Society. It is well known that the friends of the object made an effort to obtain from the last Legislature such an alteration of the act of 1833 as would render the appropriation therein made, available; being satisfied that the Legislature of 1833 never could have intended that act to remain a dead letter. They failed to obtain the alteration; but evidence has accumulated since to prove the fact (of which the best informed had at the time no doubt) that the sentiments of the people of the State were not represented by the vote taken upon the proposed alteration. And although the managers do not intend to renew their application, being of the opinion that such application will be more effectually made by the people themselves, they would report to the Society, that their correspondence has, up to this date, extended over about fifty counties; from these, evidences of unpopularity have been received but in one instance. It appears, from the testimony of the most respectable gentlemen, that this enterprise is warmly approved by the great majority of the citizens of Fauquier, Amherst, Northumberland, Dinwiddie, Norfolk, Nelson, Albemarle, Rockbridge, Augusta, Rockingham, Page, Shenandoah, Warren, Clarke, Frederick, Berkeley, Hampshire, Morgan, Jefferson, Loudon, Fairfax, Orange, Bedford, Campbell, Bottetourt, Caroline, Henrico, Spottsylvania, Rappahannock, King George, Gloucester, Surry, James City, Prince George and Amelia. Assurances have also

been received from gentlemen of the first standing and of extensive acquaintance, that in many of the counties below Richmond, not enumerated above, the objects of the Society are regarded with general approbation. In view of these facts, and in view of the known sentiments of the great lights of Virginia, from General Washington to Chief Justice Marshall, the hope of more liberal aid from the Legislature is confidently indulged.

In the judgment of the Board, the time cannot be far distant when all must see, that the Colonization Society has been uniformly faithful to the interests of the South, and that it proposes still to further those interests to the extent of its ability. In their judgment it has a direct and powerful tendency to suppress fanatical and dangerous excitements, by whatever cause provoked, as shown in the history of the past year, both at the north and south, and in this opinion they are happy to find themselves sustained by the Governor of Maryland, in his late message to the Legislature of that State. He uses the following language: "We herewith present the annual report of the Board of Managers appointed under the act of 1831, entitled an act relating to the people of color of this State; and it gives us pleasure to call the attention of the Legislature to the diligence and success of the gentlemen whose gratuitous services have been rendered to the State since the adoption of the system indicated in the act last mentioned. The plan of independent State action first suggested in Maryland—pursued by the State Society—and countenanced by the managers of the State Fund,—appears to us to be that which is best suited to the condition of the slaveholding States of the Union. It repudiates all foreign and unsolicited interference, whether by the general government, societies or individuals, with the subject of slavery within the limits of the States where it exists, and leaves it to each State, exclusively, to adopt such measures in regard to it, as are suited to its peculiar circumstances. The plan has here been so far successfully pursued, as will be seen by the accompanying report, that there is now in prosperous existence on the coast of Africa, a settlement of near four hundred emigrants from this State, under the separate control of the State Colonization Society, appropriated to the use of emigrants from Maryland, and now capable of receiving any number that may be prepared to emigrate.

"It has often been said that colonization was antagonist to the schemes of the immediate abolitionists; and that where the former was cherished and flourished, the latter could find no favor. The report of the managers of the State fund, and the experience of every observing and reflecting man in the State must prove this; nor could we suggest a more certain method of keeping down that wild and fanatical spirit which has thrown so many fire-brands among the slave-holding states, than the adoption and maintenance of the colonization plan, upon the footing on which it now stands in Maryland.

"It is gratifying to learn from the Report, that the attempts secretly made by the friends of immediate and general abolition to defeat the agents of the society in their efforts to inform the free people of color of the advantages of emigration, are losing the effect which they at first appeared to have, and that there is now the prospect of a constant emigration from the State to the colony of Maryland in Liberia.

"It would be injustice to the managers of the State fund, and to the State Colonization Society, not to express the satisfaction that is felt with the economical, prudent and energetic course pursued by them the past year."

The act alluded to by the Governor is one appropriating \$200,000 for the removal to Africa, of all free persons of color, natives of that State, whether born free, or emancipated for the purpose of removal. By the aid of this act the State Society has already provided, for all whom policy or benevolence may colonize, a home, which promises all the blessings enjoyed by the American citizen.

Hitherto the funds of Virginia have gone into the treasury of the Parent Institution. The act of 1833 had reference to that Institution. The managers are of opinion that the *State Society*, now fully organized, would be able better to carry out the views of this Commonwealth than any Society, the seat of whose operations is beyond the civil jurisdiction of the State; and they hold themselves in readiness to establish the new Colony proposed at the last annual meeting, as early as the necessary means shall be placed at their disposal. The proposition to found this Colony has been every where regarded as an interesting and important movement, not only by the friends of colonization at home, but by the colonists in Africa. It is known that a majority of the emigrants in Liberia have gone from Virginia, and that they speak with pride of the place of their birth, and cherish toward it strong feelings of attachment. When the proceedings of our last annual meeting reached the Colony, a public meeting was called, the proceedings of which appear in two letters addressed to the Corresponding Secretary of this Society. The following are extracts:—

MONROVIA, August 18th, 1837.

At a public meeting of a number of citizens of this place, it was on motion, *Resolved*, That the proceedings of the sixth annual meeting of the Virginia Colonization Society, together with Mr. Maxwell's speech, be read. On motion, *Resolved*, That we hear with great pleasure, that the people of Virginia are turning their attention more effectually to colonize their own people on the west coast of Africa. On motion, *Resolved*, That a committee of five be appointed to correspond with the Virginia Colonization Society, and give said society such information as they may think best for the furtherance of their cause." Another colonist, a native of Richmond, writes as follows: "That colonization has done this, (alluding to the improved condition of the emigrants,) the colonies planted on the coast of Africa are a standing proof, and done this too, under every possible embarrassment. It was with peculiar satisfaction I read a few days ago a resolution expressive of the determination of Virginia, to settle a colony on this coast to be called "*New Virginia*." To me, who am a Virginian by birth, the intelligence was peculiarly gratifying. For notwithstanding existing circumstances impel me to the selection of a distant country as a place of residence, yet I cannot but feel a degree of attachment to the land that gave me birth, and I am thereby prepared to take a lively interest in every thing that concerns its projected colony. I need not say that it would afford me the utmost pleasure to do any thing in my power to

facilitate your designs, in the way of giving information about the coast, or otherwise."

To the credit of these colonists it ought to be recorded, that although the most vigorous efforts were made by the abolitionists to poison their minds by actually sending to Africa and distributing among them their inflammatory papers, public meetings were called, and by a series of strong resolutions, the abolitionists were rebuked either for a want of discretion or a want of honesty, and we are informed that these papers have ceased to flow in that direction.

The Managers are highly gratified in being able to report so favorably upon the state of the Colonies. Already are the friends of humanity rewarded a thousand fold for what they have given to Africa. The colonies are planted. They are on a firm foundation. They are able to sustain themselves. This work is safe above all revolutions of public sentiment in other countries. It has been reported that the colonists are dissatisfied with their situation. How far this is true may be gathered from the account of a colonization meeting held in Africa, as reported by the Secretary of the American Colonization Society.

The citizens of Monrovia having heard of conflicting views in reference to their condition, convened on the 29th of September for the purpose of making known to the world their views of African Colonization. This most interesting meeting was addressed by several citizens of the Colony, under a deep sense of obligation to the Society, and with an enthusiasm and eloquence worthy of the cause they assembled to promote. Said one—"I arrived in Africa on the 24th of May, 1823; at that time the Colony was involved in a savage war; immediately I had to shoulder my musket, and do military duty. The circumstances of the Colony were trying in the extreme; but never have I seen the moment when I regretted coming to the Colony. My object in coming was liberty, and under the firm conviction that Africa is the only place, under existing circumstances, where the man of color can enjoy the inestimable blessings of liberty and equality, I feel grateful beyond expression to the American Colonization Society, for preparing this peaceful asylum."—Said another—"I thank God that he ever put it into the hearts of the Colonization Society to seek out this free soil on which I have been so honored as to set my feet. I and my family were born in Charleston, South Carolina, under the appellation of free people; but freedom I never knew, until by the benevolence of the Colonization Society, we were conveyed to the shores of Africa. My language is too poor to express the gratitude I entertain for the Colonization Society." Said a third—"I came to Liberia in 1832; my place of residence was the City of Washington, D. C., where I passed for a free man. But I can now say, I was never free until I landed on the shores of Africa. I further state that Africa, so far as I am acquainted with the world, is the only place where the people of color can enjoy true and rational liberty. I feel grateful to the Colonization Society for what they have done and are doing for the man of color." Said a fourth—"I beg leave to state, that my situation is greatly altered, for the better, by coming to Africa. My political knowledge is far superior to what it would have been, had I remained in America a thousand years. I therefore seize this chance, to present my thanks to the Ameri-

can Colonization Society, for enabling me to come to this Colony, which they have so benevolently established." The following resolutions, among others, were then passed as expressive of the sense of the meeting:

On motion of REV. J. REVEY,

"Resolved, That this meeting entertain the warmest gratitude for what the American Colonization Society has done for the people of color, and for us, particularly; and that we regard the scheme as entitled to the highest confidence of every man of color."

On motion of Mr. H. TEAGE,

"Resolved, That this meeting regard the Colonization Institution as one of the highest, holiest, and most benevolent enterprises of the present day. That as a plan for the melioration of the condition of the colored race, it takes the precedence of all that have been presented to the attention of the modern world: That in its operations, it is peaceful and safe—in its tendencies, beneficial and advantageous: That it is entitled to the highest veneration and unbounded confidence of every man of color: That what it has already accomplished demands our devout thanks and gratitude to those noble and disinterested philanthropists who compose it, as being under God the greatest earthly benefactors of a despised and oppressed portion of the human family."

"Whereas it has been widely and maliciously circulated in the United States of America, that the inhabitants of this Colony are unhappy in their situation, and anxious to return—

"On motion of Rev. B. R. WILSON,

"Resolved, That the report is false and malicious, and originated only in design to injure the Colony, by calling off the support and sympathy of its friends; that so far from a desire to return, we should regard such an event as the greatest calamity that could befall us."

During the past year one new settlement has been added to the eight previously existing upon the coast. This is at Sinou, between Bassa Cove and Cape Palmas, and is under the patronage of the State Colonization Societies of Mississippi and Louisiana. We have now the best evidence that the Colonists are turning their attention chiefly to agriculture and the useful arts. Various societies, lyceums, &c. have been formed among them for their improvement. Among the articles which offer a rich reward to colonial industry, may be enumerated the Palm tree, the various and important uses of which are well known. The Teak, or African oak, which grows in great perfection along the coast, and contributes largely to strengthen the English navy.

The cam wood, the bar wood, and the red wood, particularly the former, are found in great quantities within thirty miles of the coast. The mahogany is also found, the giant of the African, as it is of the West Indian forest. The Indian Rubber, or gum elastic tree, Mr. Buchanan reports as common about Bassa Cove. It is already known that cotton, coffee, rice, and sugar cane, can be cultivated as advantageously as in any part of the world. The above statements are fully borne out by the statistics of the colony, as also by the fact that the annual exports from the Western coast to England alone, amount to more than a million of pounds sterling.

Education is also receiving increased attention in the colonies. Efforts are being made to establish schools of such a character that all the colony may receive a good common education, independent of the plans in operation for establishing a high school, or college. Efforts to promote Christianity among the colonists have been successful almost beyond example; they have themselves began the work of evangelizing their heathen neighbors. More than thirty white Missionaries and assistants are now employed in or near the settlements, and it is worthy of remark that every attempt hitherto made to introduce Christianity in Africa beyond the protection of Colonies has failed. The Moravian, whom neither the terrors of the Arctic winter, the pestilential heats of the burning zone, nor the brutal habits of the heathen could intimidate, attempted in the spirit of the martyrs, at sixteen different points to plant the standard of the cross in Africa, and in every instance, either perished in the attempt, or were compelled to retire within the protection of the British settlements. An American Missionary stationed upon the borders of Maryland in Liberia, writes at a recent date, that he explained the doctrines of the Christian religion to an assembly of six hundred natives in the open air. He had also a school of one hundred native boys, some of them the sons of the kings of the country, many of whom, as reported by Capt. Nicholson, could read the English language with ease and propriety.

By the aid and protection of the English and American colonies, the work of Christianizing the native tribes is advancing from many points toward the interior. The English have possession not only at Sierra Leone and Cape Coast Castle, but also upon the Gambia and Senegal. The English Wesleyans have in the settlements upon the Gambia, 538 members of their communion, and 220 scholars; and at other points more than a thousand members and 1200 scholars.

The progress of Christianity in Africa will be greatly facilitated by the English commerce, which is taking possession of the Niger, and by the influence of the American merchant, who is turning with much interest to the many sources of profitable trade unfolded by the colonists of Liberia.

But we are reminded that the favorable picture here drawn of the condition and prospects of Africa, is but comparatively true, and when contrasted with the past history of that miserable continent. And although from the movements of different nations, we cannot doubt that the decree for the moral and political regeneration of Africa has gone forth, yet, the work of executing it, is immense, and yet to be performed. Subjected from time immemorial to a systematic and terrible aggression—to robbery and murder from the pirates of all nations, her wrongs cannot be redressed in a day. The desperate character of the Moors, the Mahometan religion, and the remains of the Turkish power, forbid present hope of improvement from the north, while the Arab maintains a continuous line of barbarism from Egypt to the mouth of the Red Sea. And if we turn to the interior, we find more than one half of the people slaves; some of them under the most absolute and savage tyranny, where one petty king, for his amusement at a feast causes five hundred of his subjects to be put to death. And even in contemplating the wes-

tern coast, the very theatre of our operations, we are reluctantly brought to our annual task of reporting the continuance of the Slave trade. While we are cheered by the fact that the influence of the Colonies has in many places entirely broken up the trade, and greatly weakened it for a course of 700 miles, yet the truth is to be told that *one factory*, that of the celebrated Pedro Blanco, at the Galinas, on the northern border of our territory, has nineteen brigs employed, with a capital of \$1,000,000, and exports annually near 4,000 slaves. The hope of terminating this trade by political negotiations may be abandoned. Christendom has too long been mocked by hypocritical professions.* To arrest this trade by naval force is deemed impossible, even if a fleet were to be maintained which should extend from Cape Negro to the Senegal. So great are the profits, that the interior trade would find an outlet in the East. Capt. Nicholson ascertained, in his late voyage to the coast, that the daring and ferocity of the traders increased with the demand for slaves. Indeed we may calculate with certainty, that so long as five pounds of powder and twenty-five pounds of tobacco, will purchase that in Africa, which will sell for \$500 in South America, or Cuba, or Texas,† men will be found to prosecute the trade at all hazards. To suppress this trade has ever been one of the great collateral ends of the Colonization Society, and she proposes to do it by the establishment of free states upon the very theatre where its bloody scenes are enacted, which is believed to be the only plan by which this tide of crime and misery can be stayed. In this view, the institution must be pardoned for making strong appeals to the public, occupying, as she does, a position where the cries of a continent in the pains of death, come up into her ears, while one remorseless Spaniard forces either into foreign bondage or the watery graves of the middle passage, in every twelve months, a greater number of her sons, than the charities of a nation have restored in twenty years.

The Society is comparatively weak. But she hath done what she could. Her means are limited. She is without acts of incorporation, and without legislative aid of any particular value. Her work is increasing beyond her ability to perform. But she does not despond. Penetrated with a sense of her responsibility to two races of men, and knowing that her cause is great and good, she looks up to Him in whose counsels the scheme of Africa's redemption originated, and doubts not that its success is identified with the fulfilment of the promise of the Most High.

*The real policy of many governments, at this time is illustrated by an incident which took place some years ago. A French slaver, "Le Louis," was captured by the Queen Charlotte, and condemned by sentence of the vice admiralty court of Sierra Leone. An appeal being taken, the case came up for adjudication before Sir William Scott, when it became necessary to know whether the slave trade was contrary to the laws of France. In answer to a note of inquiry, the French minister replied with characteristic duplicity, (it was Talleyrand) that "on the part of France, the traffic should cease everywhere and forever," while the order for its suppression was locked up in the minister's bureau and there remained, the whole nation being ignorant of its existence.

† Pedro Blanco, enumerating his markets, added, "and that Galveston is one very good market."

In concluding their report, the Managers would express their deep conviction—more deep by another year's experience, that the plan of African Colonization is eminently the friend of the South. The prohibitions of the free states, with regard to the admission of the free blacks, is well known, and should the example of Mississippi be followed by the other slave-holding states of the south-west—as it must be soon—either a channel must be opened for this population to flow off in a direction of Africa, or it must multiply among us in a new ratio of increase, to its own ultimate injury, and the prejudice of the public good; therefore the early preparation of an asylum on a large scale, is called for, not only by the principles of sound policy, but by the much higher considerations of humanity and justice.

PROTESTANT EPISCOPAL MISSION, WESTERN AFRICA.

After the lapse of seven months without tidings from Cape Palmas, the present accounts bring down the history of this mission to the beginning of the year. The expectation of Dr. Savage, on leaving the Cape was to proceed in the same vessel to the United States. This fact will account for the absence of many details respecting the mission. The return of Dr. Savage, may now be anticipated in a few weeks.—*The Spirit of Missions*.

FROM THE REV. JOHN PAYNE.

Cape Palmas, 27th Dec. 1837.

After a residence of six months in Africa, I am enabled, through the preserving goodness of God, to inform you that we are still alive and enjoying a reasonable share of health. I think I may safely say that our health has been improving during the last three months. Our chills have been less severe and frequent, not occurring oftener than once a month, and seldom incapacitating us for business longer than one or two days. It has now been more than a month since I felt any serious indisposition, and I think to-day I feel as well and weigh as much as when I left America. The preservation of our lives and health, we owe no doubt, in a great measure, to the timely advice and services of Dr. Savage, to whom I feel that I cannot be too grateful. Still, however, I cannot but think, though there must be considerable suffering in the case of every missionary, that the ideas entertained of the amount of this at home are far from being correct. In my own case (though this has been considered peculiarly favorable) the degree of suffering was slight in comparison with what I experienced at home; and from my short experience and observation, I am quite disposed to adopt the sentiment already expressed to the Committee by Dr. Savage—"that if Missionaries could be exempt from an undue degree of care, they might expect to live long and be enabled to do much to advance God's kingdom in this land." I conversed with a colonist a few days ago, who told me that he had enjoyed uninterrupted health for more than twelve months, and his case is not peculiar. Nor do I think that there is that difference in the adaptation of the constitution of the white and colored man to this climate, which is generally supposed to exist. The new emigrants are attacked precisely in the same manner

that we have been—the intermittent prevails among them for some time in the same manner, and in many cases in a more severe form than it has among us, and there is the same gradual improvement in health in both cases. Indeed, I doubt whether there is a case of as good health among the emigrants who came out with us as I am favored with at the present time.

As Dr. Savage sails to-morrow, I shall be unable to communicate, as I had hoped to do, the information which I have been able to accumulate concerning the character of the people for whom we labor, and my present judgment of the prospects of usefulness before us. I regret, however, the less this inability as Dr. S. will be enabled to inform you and I trust the church, more particularly and accurately upon all subjects connected with the interests of the mission. The Committee however, will be gratified to hear that I have made the first effort to proclaim the gospel in the interior at a “bush town,” called Wassa, distant about eight miles. The king and people were very attentive at this first “God palaver,” and desired that I would visit them often. Hoping to be able in my next to inform the Committee of more of such labors, I remain, &c.

FROM REV. L. B. MINOR.

Cape Palmas, Dec. 25, 1837.

Contrary to the opinion of many, I am spared once more to address you. The dreaded ordeal has been passed, yet we not only live, but are enabled to do some little in the vineyard of our Master, while a bright prospect of usefulness is opening beyond us. That we have suffered, cannot be denied, but that suffering has by no means exceeded our expectation. This unfortunate, degraded land has been clothed with terrors not its own. Hundreds (whites) are now residing on this coast in the enjoyment of good health. They who have hitherto cloaked their coldness under this plea, must now seek some more plausible excuse. There is risk to be run, there is suffering to be endured, but surely the follower of Christ can never consider this a sufficient reason why he should remain idle while the plentiful harvest lies before him not only fit for the sickle, but falling, wasting, perishing, for lack of laborers. Far be it from me to urge my brethren to rush headlong to the work without thought or sufficient preparation; nor on the other hand, would I have them tarry in the vain expectation that God, by some unusual method, shall bid them go forward to their work. We do not urge them to come to our assistance. Our greatest desire is, not that this station flourish, but that the wants of the heathen generally, should have due weight in the minds of Christians, though the fault will be ours if minute and accurate information be wanting with regard to the people among whom we labor. It would be difficult to conceive of a people more degraded, more utterly dead to every moral sense, than those who daily surround us. In vain have we sought for one good quality, one bright spot to enliven the dark picture. We are informed

that a short time previous to our arrival, five persons were tried by "saucy wood," only two of whom escaped with their lives. Among the number of those who perished, was a man far advanced in life, whose only offence, if report be true, was the possession of a rice farm, which by rather more than ordinary industry, he had rendered somewhat superior to those of his neighbors. He swallowed the poisonous liquid but seemed likely to recover. This, however, was by no means agreeable to the wishes or intentions of his judges; so seizing him by the feet they dragged him down a steep rocky hill, where continuing to dash him violently against the ground, they speedily succeeded in extinguishing the vital spark. His fertile field was the reward of their iniquity. The word of the priest or doctor is alone sufficient to subject a person to this terrible ordeal.

Such are the people among whom we are to live and labor; though not entirely without hope of benefitting the adult, our eyes are much directed to the younger portion of the community. The number contained in the male school is at present small; they are, however, without exception promising boys. Did my health permit I could speedily increase their number, and hope to do so within the next month. Feeble health must necessarily prove a great drawback to our operations, and though the field of labor before us is highly encouraging, little fruit can be expected within the next three or four years.

FROM THE REV. DR. SAVAGE.

Cape Palmas, 15th Sept., 1837.

An English vessel, I am just now informed, is about sailing for London, and will thus afford an opportunity of saying to you that my beloved associates are all well, and safely passed through the acclimating fever. Mr. and Mrs. Payne have been slightly ill. Mr. Minor more and even dangerously so. Under God they have been very prudent, and my feeble exertions have been blessed to their recovery. Pray that they may still be kept in the hollow of the Almighty's hand—may be endued with wisdom from on high—may be baptised in the spirit of Christ and his apostles, and thus may be set up in this dark continent as lights to lighten the Gentiles. As for myself I have been sustained beyond expression under the unexpected but providential accumulation of duties. I have felt the promise of God to be sweet, *as thy day is so shall thy strength be.*

Ship Emperor, Monrovia Harbor, 31st Jan., 1838.

I left Cape Palmas on the 28th of December, in the Brig Suzan Elizabeth, Captain Lawlin, for America. Since my arrival here I have heard that the Niobe has passed to leeward with emigrants for Cape Palmas.

Ill health and design of visiting America.—My health, for the last three or four months, has been very feeble; my whole system having been greatly relaxed and deranged in all its functions, from repeated

attacks of intermittent fever. I have before alluded to my duties, increased in number, and made urgent by the diminution of our little band on the one hand,* and its important enlargement on the other. We were out of quinine, which is our sheet anchor in the treatment of the intermittent fever—these two circumstances combined, I conceive to be the cause of my illness. At the present time, though greatly improved, yet I am far from being well. My system is so deficient in tone, that the least scratch or wound is almost sure to be followed by a chronic ulcer. I have seen them in this climate, of the size of a man's hand, destroying, by their sloughing process, muscles, tendons, and even bones.

Such being the state of my health, it was thought best by all of us, that I should at once abstract myself from all business of the Mission for a time, and endeavor to regain it. The brig Susan Elizabeth afforded me an opportunity.

This ship and brig are owned by Mr. G. In consequence of the loss of Capt. Keeler, of the former, Capt. Lawlin visits the leeward coast with the ship. Upon mature reflection I have resolved, with the blessing of God, upon the following course; viz., to keep in this ship, which will proceed to windward as far as Gallinas river, possibly to Sierra Leone, and then to the leeward. On our arrival at Cape Palmas, if I should not find any thing in letters to change my present design, I will proceed with Captain Lawlin to the leeward. I shall thus be better able to fulfil that part of my instructions referring to future action upon the Ashantees and Dahomians, and I hope obtain a degree of knowledge respecting the intermediate tribes which I cannot otherwise do. Another object also may be accomplished by this course, viz., that of obtaining boys to fill up our school. We think it best to get them from as great a distance as possible, either upon the coast or in the interior. We find a great difficulty in retaining permanently the children obtained from within our vicinity. Our number has been constantly increasing and diminishing. Boys will stay just long enough to be broken in, as it were to the book, and then a simple visit from their parents will be the means of withdrawing them from us. This fluctuation has been one of our greatest discouragements. To obtain them from a distance, therefore, is far better, and to a great degree will obviate this difficulty. The captain expects to leave the coast, for America, some time in March or April. To return in the brig, will take me home in February or March, perhaps the coldest season of the year, the result of which will be doubtful. I should fear it, inasmuch as I have a predisposition to an affection of the lungs. I trust that the course I now contemplate is that dictated by a gracious and overruling Providence, and I hope will meet the approbation of the Committee.

Mr. Payne has decided to occupy the first Mission-house. Considerably more should be done to it. It is the universal opinion of the Missionaries now in Africa, that their houses should be plastered, and have glass in the windows. It is decidedly my opinion, and I felt au-

* Dismission of Mr. Thomson.

thorized to plaster the houses I was sent to build. So slow, however, are all labor operations in Africa, particularly in the young or new community at Cape Palmas, that but one-half of the lower room is now done. Fireplaces are very much needed. In the rainy seasons our mornings and nights are often too cold without fire. It is the general opinion here that fire-places are necessary.

School.—This has been in a very fluctuating and uncertain condition since I last wrote. After the arrival of my beloved associates, my attention to it was of necessity very irregular. I thought it hazardous for Mr. Minor to assume its responsibility till he should have passed through the fever and recovered from its effects. Mrs. Payne was sooner able to take charge of the girls, but from causes which have their origin in the heathen character, their number has been reduced from four to one. We think it advisable to make no further effort to obtain girls till Mrs. Payne shall have assistance, and more room be provided for their accommodation.

The grounds cannot be brought wholly under cultivation till another family shall occupy the second house. Then our plantains and bananas, besides our cassada, will be obtained from our own industry ; and then, too, will the health of the station be improved.

From our own experience, and that of Mr. Wilson, fifteen dollars will fully cover the expenses of each pupil for the year, with our present arrangements. A separate table can be maintained for such American boys as are preparing to be teachers, and for the superintendent of the agricultural department. Of the former, we have two pursuing the necessary studies. The number of scholars, upon which we have determined for the coming year, is twenty-five. Our efforts will be bent to their retention and thorough instruction. We are not so desirous that the number in our school should be very large, as that that number should be kept under the best possible influence.

Healthiness of the station.—This we believe to be as good as that of any other location yet known in Liberia. The only disease we have known after passing through what is called the seasoning fever, is the intermittent of our own country, &c. To the “ague and fever” all are subjected. Its severity, however, is greater in some regions than others. We think, in this respect, our location is highly favorable. Almost every day witnesses some stroke of improvement in the vicinity. As emigrants arrive the surrounding “bush” is cleared up, and the soil is laid open to the genial influence of the sun. Consequently the healthiness and pleasantness of our location are almost daily increasing. I do wish the true causes of *my* illness to be well understood. Till my associates arrived, and for more than a month after, my health was good. They came in the midst of the rainy season. The morning of their arrival saw me walking into the Cape, in health to meet them. In their eyes I had not changed. My complexion and general appearance indicated to them as good health as I had enjoyed in America. They found me alone, pressed by numerous duties, and themselves upon my hands, the objects of deep anxiety. Such a state of things necessarily continued for a time, and our quinine

gone, repeated attacks of the ague and fever brought me low. Hepatic derangements were the sure consequence, bringing in their train great suffering and danger of life. It is my firm belief that under different circumstances my health would still have been good. I do not believe this climate to be necessarily fatal to the white man's constitution or health. That it involves much and often great suffering, with a thousand circumstances of severe trial, we all cheerfully admit, and even that life for years to come will be shortened by it. Yet it is at the same time no less true, that, with a moderate share of prudence, we can live here and enjoy *good* health, (though it cannot be permanently as good as we might expect in our native climate,) and above all, labor *for years* to save from eternal death, hundreds, and thousands and millions, of our fellow beings. *If Christians ask more, they must go to other fields.*

Excursions into the interior and to native towns on the coast.—I have already informed you of the fact that I penetrated as far as Deh-neh, about forty or forty-five miles from Cape Palmas, and about the same from the Cavally river. I have been unable as yet to copy my journal on that occasion. If it be possible I will do it before the brig sails. I will here add that the king of Deh-neh continues favorable to the establishment of a school among his people, and has been regularly manifesting his good will, by sending me down at different times little "dashes" of new and clean rice, ducks, fruits, &c. He has more than once given me to understand that he fully expects, and is patiently waiting the opening of a school among his people. I know not that I shall ever be permitted to revisit my native land. Should this be, and I am spared to return to my work, shall I be accompanied by one or more brethren who will go and tell the tale of redeeming love to this *waiting* king, and his benighted people! Why not? O, my dear Sir, what forbids it? Is the spirit of the Church the spirit of Christ? Then shall her members respond to the call, and the last words of her great head shall not have come down to Christians of this age in vain. Heralds of the Cross shall go forth from our beloved Zion, and proclaim the unsearchable riches of Christ unto all people. Then shall the despised African not be forgotten. His bleeding hands shall be stretched out in believing prayer to the only true God his Creator, Preserver and Redeemer.

Another king in an opposite direction, and about the same distance, has also sent a message inviting us to visit him and promising all desired encouragement.

Native population—Language.—The interior in every direction from us, is occupied by populous towns containing from 1000 to 1500 souls. Indeed we may extend a line from C. P., fifty miles into the interior, and within the arc it would describe from the windward to the leeward coast, we should find, it is estimated not less than 60 or 70,000 persons, and all *willing*, to say the least, to receive a teacher. Scattered over this tract of country, we should find many different tribes with different dialects, yet not so different as to prevent an intelligent Greybo (the tribe at C. Palmas) from being understood or understanding in any other tribe. That all spring originally from the same stock

is evident from the fact, that there are many words common to all these dialects, and many more, evidently derived from the same roots. Their numerals exhibit but a shade of difference. The inference then is, that it is highly important to reduce these dialects to a common written language. When this is done and men can preach and talk to them in a language, which they or great numbers of them can understand, then will a large extent of country be brought beneath the influence of the gospel of peace. Such has been the relation which I have thus far sustained to the mission, that I could pay but little attention comparatively, to the language of this people. Such a step I conceived to be one of the highest importance, and I hope on my return to be devoted to this branch of our operations. Mr. Minor has made good progress in the language of the Greybo tribe, among whom we are immediately located. He seems to possess an unusual tact at acquiring their phrases and converting them to a practical purpose.

VIRGINIA COLONIZATION SOCIETY.

The seventh anniversary of the Virginia Colonization Society was held in the capital at Richmond on Wednesday evening the 10th of January. Its proceedings and the addresses pronounced on the occasion have recently reached us, in a neat pamphlet of 28 pages, 8vo., printed at the office of the Southern Churchman.

The Hall of the House of Delegates was crowded to overflowing, at an early hour, by an audience of the first respectability and intelligence in Richmond, including many members of the Legislature.

JOHN TYLER, President of the Society took the chair, and FLEMING JAMES was appointed Secretary.

Mr. Tyler on taking the chair said, he could not permit this, the first occasion on which it had been in his power to attend a meeting of the Society since he had been elected its President, to pass by, without expressing his grateful sense for the honors conferred upon him. You have appointed me, said he, the successor of one whose name is destined to reach a remote posterity—of one who, in his private character and conduct, furnished an exemplification of all the virtues. John Marshall was among us as one of us—plain, unostentatious and unassuming, he left us in doubt which most to admire, his unaffected simplicity of character, or his extraordinary talents. Filling the highest judicial station—followed by the admiration of his countrymen—exerting an extensive influence by the mere force of his genius over public opinion—his name familiar to the lips of the highest and most humble of a people inhabiting a continent, he seemed alone to be unconscious of his own exalted worth. To be appointed the successor of such a man, however great my own unworthiness, is an honor of which I have cause to be proud. The very origin of the Colonization Society is, in my memory, identified with him. At its first meeting in Washington, curiosity led me to be present; notice had been given through the newspapers of the proposed meeting at Brown's hotel, and I was attracted thither by the desire to hear what could be said in favor of a scheme, which I was short-sighted enough to regard as altogether Utopian. I did consider it in its incipency as but a dream of philanthropy, visiting men's pillows in their sleep, to cheat them on their waking. Chief Justice Marshall, with some fifteen others, were present; but that small number exhibited a constellation of talent. Henry Clay presided, John Randolph addressed the meeting, and William H. Crawford was the first president of the Colonization Society. Such was the beginning of a society which now embraces thousands of the most talented and patriotic men in

the country. We have been peculiarly fortunate, gentlemen, in having to preside over our deliberations in this Hall, one so distinguished for all that can adorn a man, as Chief Justice Marshall; and at the same time the privilege of acting in close communion with another of those men given by God in his especial goodness, as a blessing to mankind—I mean James Madison, so lately one of our Vice Presidents. I am not given much to that idolatry which too often puts fetters on the mind, leading it to consecrate errors in opinion because advanced and sustained by men of exalted standing.—But surely I may be permitted to say, that the opinions of two such men concurring, bear strong evidence of truth. Their minds were of too substantial an order to indulge in a mere vision. Their judgments were too profound to have been misled by the deceptive lights of a mistaken philanthropy. While the horizon of the future was clouded so that my own limited vision could not penetrate it, they stood, as it were, on a lofty mountain's top, and a beautiful prospect was presented to their sight. They saw the first landing of the pilgrims on the desert shores of Africa—the busy and the thriving rose up before their sight—the hammer of the artisan sounded in their ears—the hum of industry floated on the breeze—songs of praise and thanksgiving came over the distant waves—the genius of civilization had penetrated the wilderness, overthrowing in its progress the idol and the altar, and rearing on their ruins temples to the true and only God. All this *they* saw, and all this *we* now see. For myself, after learning the successful landing of the first emigrants, and that they were speedily to be followed by others, all my doubts vanished. The reality was before me. The seed was planted—spring time came, and it vegetated—harvest-time and the crop was abundant. But a few years since and no voice of civilization proceeded from Africa. Now thousands of civilized beings have made it their home, and the wilderness may be considered as reclaimed. The exhibits annually made to the public of the state and condition of the Colony, are calculated to relieve the mind of all doubt. The Colony is planted,—advances with rapid strides,—and Monrovia will be to Africa what Jamestown and Plymouth have been to America. Happily their success is equally beneficial to all the States. Nothing sectional enters into it. The same spirit actuates all. The same policy governs all. The free black man is found in Maine as well as in Louisiana. What then shall retard the onward march of this great cause? Heretofore it has looked for success to private individuals and to the State Legislatures. My opinion is that it should still look to them. To appeal to Congress for aid, is to appeal to a body having no power to grant it—a body of restricted and limited powers, and fettered by the terms of its own creation. From that source it may get money, but it will lose friends, and friends are more valuable to it than money. I would not have it successful without the concurrence of the States. Our own State may be considered the pioneer in this great work. On this subject she stands proudly pre-eminent. She will doubtless do her duty. Policy and humanity go hand in hand in this great work; united in the accomplishment of the same object, they cannot fail to succeed. Philanthropy, when separated from policy, is the most dangerous agent in human affairs. It is no way distinguishable from fanaticism. It hears not, sees not, understands not. It is deaf, and hears not the admonitions of truth and wisdom. It is blind, and walks over prostrate victims, and amid the ashes of desolation, without perceiving that its feet are stained in blood, and that its garments are discolored. It understands not, until the voice of sorrow and lamentation, proceeding from the sepulchre of man's fondest hopes and brightest expectations, arouses it to consciousness. And is there not a spirit of that sort now at work in our own fair land? It is the antagonist of that which we cherish. It invades our hearth, assails our domestic circles, preaches up sedition and encourages insurrection. It would pull down the pillars of the constitution, and even now shakes them most terribly,—would violate the most sacred guarantees,—would attain its object by sundering bonds which bind and only have power to bind these States together: the bonds of affection and brotherly love. It seeks to excite inextinguishable prejudices in the minds of one-half of our people against the other half. It acts in league with foreign missionaries, and gives open countenance to the people of another hemisphere to interfere in our domestic affairs. It is sectional, altogether sectional, in a word, it is the spirit of abolition. From this place I denounce it, and this Society denounces it. The weapons which it uses are the weapons of slander and abuse; not as to one sex or condition

of existence only, but all—all are abused and slandered by it. It labors to induce the usurpation of a power by Government, which would be attended by the destruction of the Government itself, in the substitution (if a work so disastrous to the liberties of mankind could be effected) of a consolidated Government—a mere majority machine—in place of the happy federal system under which we live. The opinion already prevails with many, that the Government is a unit—and the people a unit! I care not from whence they derive sanction for this—but this I will say, that whether such sanction comes from the living or the dead—from men in power, or men out of power, it is false in theory and destructive in practice. Each State, as to all matters not ceded by compact, is as sovereign as before the adoption of the constitution. What right then have the people of one State to interfere with the domestic relations of any other State? What right to agitate in order to affect their neighbors? The reverend clergy, too, they whose doctrine should evermore be, peace on earth, and good will to men, are lending themselves to this pernicious work. They seek to enlist woman—she who was placed upon the earth, as the rainbow in the heavens, as a sign that the tempest of the passions should subside. Woman is made an instrument to expel us from the paradise of union in which we dwell. What will satisfy these ministers of a gospel which alone abounds in love? Do they wish to christianize the Heathen? to spread the light of the gospel over the benighted places of the earth through the instrumentality of this Society, that light may be brought to shine where no ray of the gospel sun has ever yet penetrated? Do they want a more extended theatre for their labors than that they now enjoy? We present them one entire quarter of the earth. We invite them to go with us into the wilds of Africa—to sit down by the side of the black man—to teach him to raise his eyes from the earth, on which they are bent—to look up to the heavens and to ascend “through nature unto nature’s God.” He works most inscrutably to the understandings of men:—the negro is torn from Africa, a barbarian, ignorant and idolatrous;—he is restored civilized, enlightened, and a christian. The Colonization Society is the great African missionary Society. In my humble judgment it is worth more, twice fold, than all foreign nissionary societies combined. Already it has planted the cross among the heathen, and kindled the fires of civilization in the desert; and that cross will stand and that light be spread until a continent be redeemed. All this is done quietly and peaceably and with the acquiescence of society. Charity dictates and policy adopts. Can any messenger of the Saviour—can any lover of his race, look upon this picture without delight? Will nothing content him which is not done in violence? Has he fallen in love with anarchy, that he woes her so assiduously? Are envy, malice, and all uncharitableness become assistants in the ministrations of the altar? Is fraternal feeling and family peace become odious in his eyes? But I will dwell no longer on these things. Our course, gentlemen, lies plainly before us; we will steadily pursue it; we interfere with no relation in Society. In what we seek to do we are justified alike by the wisdom of the living and the dead, and success, full, ample and entire, must crown the enterprise.

The annual report of the managers was then read by the REV. CHARLES ANDREWS, late Agent of the Society. [See page 103.]

General BAYLY, of Accomac, offered the following resolution:—

Resolved, That we regard the removal of the people of color from the United States to Africa, with their own consent, as one of the most efficient means of securing their ultimate peace, happiness, and prosperity.

In his remarks in support of this resolution, Gen. Bayly used the following impressive language:

The laws of all the slave-holding States permit emancipation. It has ever been the policy of Virginia to allow the master to free the slave. But since 1806 her laws have required all slaves thereafter manumitted, to leave the Commonwealth. Though our laws require all freed slaves to leave the State, as a condition upon their emancipation, even philanthropy itself has not provided an asylum for them in the United States. What shall become of them? Stern, unyielding and just policy demands that they should not remain in Virginia. But even should she be disposed to relax the rigor of her laws, ought they to remain within her borders? Shall they be taken to the free States, even when their laws permit it. We are not the

enemies of emancipation when it is voluntary on the part of the master and when it can be effected without injury to individuals and society. But when it has been legally commenced we desire to see it consummated. This never can be done as long as the negro remains in America. He never can enjoy, here, the high prerogatives of a free man. He may cease to be the slave of a single individual, but he will continue to be the slave of the community, whose oppressions will be greater and whose protection will be less, than that of the individual master. I repeat: In America, the black man never can be free!—he never can have the high-born feelings of a freeman,—he must ever be a political and social slave. The shackles never can fall completely from about him, until he stands upon the shores of Africa.

On motion of ALEXANDER RIVES, Esq., of Albemarle, it was

Resolved, That considering the principle of African Colonization as best responding to the demands of Southern patriotism and benevolence, and offering to the temperate wisdom of all parties, and every section, a common ground of resistance against the mischievous and reckless enterprises of abolition, we regard it as eminently entitled to the confidence and patronage of the people of Virginia.

After some farther eloquent remarks from Mr. RIVES, he thus alludes to the restriction in the law of Virginia, of March, 1833, confining its operation to people of color who were free at the time of its enactment :

The claims of this institution upon *private* generosity, have not been unheeded. We have many gratifying evidences of the cordial response, which a liberal and sagacious public, have, heretofore, made to our earnest claims upon their support. But the important, and practical question now arises whether the spirit of the people should be reflected by their representatives in this hall—whether the *nominal* appropriation, heretofore made by Virginia in aid of these objects, shall be continued, and rendered efficient, by the removal of the restrictions, which have so far defeated its expenditure. I am proud, Sir, to have occasion to bear testimony to you of the manifestations of popular solicitude in behalf of a renewed and unrestricted appropriation to these purposes,* which are daily reaching the body of which I am a member.

Amid such cheering indications of public favor, and such inspiring auguries of ultimate success, I feel, that I can add no stronger motives of encouragement to increased zeal, liberality and exertion, in the prosecution of our enterprise than are found in the ready promptings of our own hearts.

On motion of SYDNEY S. BAXTER, Attorney General of the State of Virginia, it was

Resolved, That this society has heard with great pleasure the successful effort of the legislature and citizens of Maryland to plant a colony in Africa, and that it be recommended to the Board of Managers to adopt such measures as in their judgment shall be best calculated to promote the establishment of a new colony, for the reception of emigrants from this State, as proposed at the last annual meeting.

On motion of WILLIAM MAXWELL, of Norfolk, it was

Resolved, That the continued and increasing prosperity of our colonies in Liberia, illustrating as it does, the free and generous spirit of our Commonwealth, and displaying the pure and philanthropic genius of Christianity, in the fairest and brightest manner, is truly gratifying to all our hearts.

After adverting to a resolution of the citizens of Monrovia, calling for the reading of a former speech of Mr. MAXWELL, which resolution the managers had embodied in their report, this eloquent speaker thus proceeded:

* The committee of Finance,—of which Mr. R. is chairman—is charged with the consideration of sundry memorials for an appropriation to this Society, coming from the towns of Norfolk, Lynchburg, and Petersburg, and the counties of Rapahannoc, Bedford, Amherst, Campbell, Morgan, Prince George, Monongalia, Northumberland, Page, Botetourt, Hampshire, Shenandoah, Fauquier, Nelson, Dinwiddie, and Berkeley.

"Called upon then, sir, as I am in this way, and bound in duty, as I feel myself to be, like a guest at a feast who has just been toasted—to make some acknowledgment for the compliment that has been paid me, I beg leave to give you a sentiment in the shape of a resolution, in these words: [here Mr. M. read the resolution, and proceeded.] I shall not, however, by any means, attempt to enforce this resolution, by many words; for I know, indeed, that I may safely trust it to speak for itself. Sir, we all feel at once that we love this generous cause in which we are engaged, not merely for its own sake, but still more for the honor which it reflects upon our State. For, it is to her counsel, in fact, as we choose to remember, that our enterprise owes its origin. And it is to her, too, mainly—or, at least, to emigrants from her domain, that Africa owes those new settlements which we are happy to hear are growing and thriving as we could wish. And we must and do feel, sir, that "the continued and increasing prosperity of these colonies" must, more and more, "illustrate the free and generous spirit of our Commonwealth." For, it must serve to show to all the world, that our Virginia—the friend of liberty, is always and naturally disposed to favor any and every undertaking that can fairly promise to promote her cause—with safety and advantage to all concerned. It will show at least, that we, her sons and daughters, do not hold our freed men here, in their actual state, by choice, but from necessity; and that we are ready and willing to make our half-free people of color (hardly that) all free, in the only manner in which we think it possible, under circumstances, that we can make them so, consistently with their real welfare, as well as our own. And it will show too, that though we cannot suffer our bond-men to be liberated, or rather emancipated, here—that is, to continue here, when we know and feel beforehand, from actual and ample experience, that it would not, and could not be good for them—nor for us—to have them mingled, or rather *confounded*, among us—yet we are ready and willing to forward them when fairly manumitted by their masters, to their own father-land, which is the proper place for them, and where they may be free indeed. Yes, sir, and we can rejoice with all our hearts, to hear from time to time, that they are going on fairly and bravely, in their own way, copying our free institutions, and all our proceedings; and we can look indeed upon their amusing imitations of our actions, as parents look upon those of their little children before them, for we know, sir, that those little children will, by and by, be men, and worthy of their sires.

But, with these sentiments towards them, we must feel particularly pleased to hear, as we do, that satisfied and delighted as they are with their new land, they yet continue to cherish a grateful remembrance of their old Virginia still. Sir, the report has told us with what joy they received the intelligence of our intention to found a new colony in Liberia, which should bear her honored name; and I am happy to be able to illustrate their sentiments on this point, a little more strongly, by a letter which I have received myself from one of them—a certain William Draper, formerly of our good town of Fredericksburg—a part of which I must beg leave to read to you, (in spite of its mention of my speech again, which I hope you will excuse me for giving along with the rest,) only to show the filial feeling—the true Virginia feeling, I may say, which beats in all their breasts. It is enclosed you see, sir, in an envelope, (the true congressional style, I believe,) and addressed to me. It is dated "Bassa Cove, August 17, 1837," and reads thus: "Sir, with much pleasure to me to write you this few lines, and am in hopes you and the family are well. Sir, in reading one of the Colonization Herald of Pennsylvania Society, to my great joy I saw a piece from the Christian Intelligencer; the good people of my old State are about to settle a colony on the coast of Africa. Myself, I being a Virginian, born and raised in the town of Fredericksburg, when I saw the good people of Virginia were about to plant a colony in this country, I leave with you and the friends of the cause to judge my feeling. True I have been in this country thirteen years, and returned on a visit in 1828. During my visit I had the pleasure of seeing you in Norfolk. Sir, we read your speech with much pleasure, and we have witnessed all that you have said concerning us and the emigrants from other states." Here he refers to the remark which I made in it, that it was said, that the emigrants from other States were a little jealous of our colonists from Virginia—accusing them, it seems, of being rather too fond of having all things their own way, (only of course, to have them exactly right;) and you shall see, sir, how he confirms my words. "*A number of them do not like us; but they can't help themselves. We strive to do what is right, and no more.*" We have been the founders of almost all the different settlements, and there is some of us would leave

property if we could do no otherways, and do all that we can for New Virginia. You may judge that there is some of us that would not be satisfied in any other colony while there is one called New Virginia." Such, sir, are the sentiments worthy of a true son of Virginia, which beat in the bosom of that man; and not in his only, but, I am persuaded, in the bosoms of all the colonists who have gone out along with him from our State. And now, sir, ought they not to endeavor those colonies still more to us, and encourage us to continue our care to them; and prompt us more particularly to execute the plan which we have conceived of planting a New Virginia in Liberia, to extend and perpetuate the glory of the Old, in that country, and throughout the world to the end of time.

But, sir, we may also rejoice in the prosperity of these colonies—and ought to do so still more—as it serves to "display the pure and philanthropic genius of Christianity, in the fairest and brightest manner"—to the eyes of all mankind. Sir, if it was our Virginia that planted these colonies, it was Christianity, let me tell you, that whispered in her ear, and put it in her heart to do it. It was Christianity, in fact, that planted our old Virginia herself, in a former age; and it is the same benignant Power that has planted Liberia, and that shall plant New Virginia, too, in our day, for a blessing to the whole human race. It is *she*, indeed, sir, and not *woman*, (lovely as she is, and dear to all our hearts,) it is Christianity, sir, that is the rainbow of the world; uniting heaven and earth, and blending them both brightly and beautifully together, in a sacred and eternal covenant of peace and love. Aye, sir, and you may see that rainbow now—spanning the ocean that swathes our shore—and reconciling two continents that were some time strange and hostile to each other, but are now consenting and conspiring in this common cause. Yes, sir, America (and our Virginia foremost,) has sent the gospel to Africa—by the hands of her own sons—by men of her own race—a noble compensation for all the wrongs which she has done her—and Africa has received the grace and is satisfied. So the cross has indeed been planted on her shore, (beaming more brightly than the sun;) and it shall be carried triumphantly into the interior, and through all her bounds, by her proper missionaries, to redeem and regenerate the land. Yes, sir, and Christianity and Civilization shall walk together through all the length and breadth of her dominions, diffusing their blessings around them; winning the poor barbarians from their wild pursuits and pastimes, to all the happy engagements, and sweet civilities of polished life, and turning them from their dumb idols to the living God;" and, in the language of sacred scripture, "the wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose."

HENRY A. WISE, M. C., being present was called, out by the meeting, and made an animated and eloquent address. In a letter to the Secretary of the meeting, in relation to this address, Mr. WISE says: "The speech which I made at Richmond was intended to express at the time, only *my own peculiar views* of Colonization, and advance the arguments and reasons which recommend the cause to *me*." In the view presented in the closing paragraph of the speech, all must concur, as all must admire its fervid eloquence:

"But, sir, I repeat that the special benefits of this cause to this nation are nothing compared with its general benefits to all mankind, to all posterity, to Africa, to the world. In contemplating the vast, ultimate design and effects of this great scheme of lighting up a whole land now shrouded in the blackness of darkness, I have often been struck with a thought which justifies slavery in the abstract, and which has made me wonder and adore a gracious Special Providence. Aye, sir, a Special Providence—bad a man as some may have been taught to believe me to be—I, sir, even I do firmly, if not faithfully, intellectually, if not religiously, believe in a Great and Good Overruling Special Providence. And, sir, I as firmly believe that *slavery on this continent is the gift of Heaven to Africa*. Is it unworthy of the Divine purpose or impious to suppose that it was by God intended to be the sun of the illumination of that land of night? Cannot one well see the hand of the Everlasting Almighty—who worketh not in a day or generation—in making *one generation serve for another of the same people*? Is there aught *religiously* wrong in making an idolatrous pagan sire work out the civilization and Christianity of a son?

What mortal can say that the *slavery of the sire* was not Divinely intended to be the *consideration*—and is it any thing more than a fair equivalent for the arts of life and the lights of truth to *his posterity*? Africa gave to Virginia a *savage* and a *slave*—Virginia gives back to Africa a *citizen* and a *Christian*! Against which does the balance lie? If this was not the divine will, let those who object tell me—how came *African* slavery here? Sir, it is a mystery if not thus explained. When our fathers landed on the shores of my venerable district, did they find a population fair as the forests of the land? Who roamed those forests? Were *they* too not savages, ignorant, rude, barbarous, and uncivilized as the negro of Guinea's coast? Were *they* not as fit for *slavery*? Did not the war of massacre, of tomahawk and scalping knife give the fairest pretext for slavery by the right of capture and subjugation? Boast as we may of the royal race of aborigines who lorded it over this domain—of the kingly Powhatan, the peerless Pocahontas—the common Indians of North America, were just as fit for slavery, and ready here at hand, as the savages of Africa's desert strands—they were enslaved by the Yankees. Why, then, were slaves brought 3,000 miles across the ocean, leaving our neighboring tribes of savages untouched by yoke or chain? Why but to return civilization for slavery? Who so fit to be the pioneer of civilization in Africa as the *black man*? Its light expires, has always gone out in the hand of the white man. And what will the civilization of Africa not do in the end for mankind—for the world, its arts, its science, its commerce, its peace and happiness, and for freedom? What new fields will it not explore? The subject is vast and unbounded! I say then, Sir, send forth your missionaries with light and love to the land of night, until that "dry nurse of lions" shall become the nursery of arts, and science, and civilization and law, and order, and religion!

The following persons were elected officers of the Society for the ensuing year.

President, Hon. John Tyler; *Vice Presidents*—His Ex. Gov. Campbell, William Maxwell, Abel P. Upshur, John H. Cocke, Edward Colston, Lewis Summers, S. S. Baxter, Hon. Charles F. Mercer, James M. Garnett, Hon. William C. Rives, James McDowell, John F. May, Dr. Thomas Massie, Hon. Henry A. Wise; *Corresponding Secretary*—Joseph Mayo; *Recording Secretary*—David I. Burr; *Treasurer*—Benjamin Brand; *Managers*—Nicholas Mills, James E. Heath, John H. Eustace, Fleming James, Dr. F. H. Deane, Wm. H. McFarland, Gustavus A. Myers, Hall Neilson, James C. Crane, Peachy R. Gratton.

The friends of Colonization throughout the country will regret to learn that the REV. CHARLES W. ANDREWS, agent of the Virginia Society, has resigned his agency. We are permitted to hope that this gentleman's retirement from active service in a cause to which he has been so eminently useful, will be but temporary.

OBITUARY.

We record the departure to a better world of a most esteemed and venerated friend, Mrs. ANN R. PAGE, of Annfield, Frederick county, Virginia, with a sorrow deep for our loss, but brightened with reflected rays from the everlasting Glory. Mrs. PAGE was the sister of the Right Rev. Bishop MEAD, and the eldest daughter of the late RICHARD KIDDER MEADE, who was a volunteer at the battle of the Great Bridges, near Norfolk, Va., in 1775, and who subsequently, in the war of the Revolution, was promoted from the rank of Captain in the Virginia line, to that of Lt. Colonel and Aid de Camp to the Commander-in-Chief, in in whose military family he was associated, with Hamilton, Pinckney, and Laurens, in the memorable campaigns of 1777 and 1778. By the mother's side, Mrs. PAGE was descended from the ancient and highly respectable families of Grymes and Fitzhugh. All who visited the

mansion of Col. MEADE, found kindness and hospitality its inmates. "A family so united," says one who knew them intimately, "so judiciously governed, so unanimous, (if I may use the expression,) in their kind and affectionate feelings towards their relatives, I never knew. Mrs. MEADE was, ever since my remembrance, an invalid; but from her bed she dispensed efficient instruction to her servants, and cheerfulness and happiness dwelt around her. Her word was law with her children. Her authority had been early established and sustained by her excellent husband. It gained rather than lost strength as her children became capable of self-government; for, whatever was her determination, seemed to them 'wisest, discreetest, best.' The beloved parents of Mrs. PAGE embraced in their enlarged charity the whole human family, and denying themselves the luxuries usually coveted, extended their benefits wherever they could reach. Filial duty and tenderness shone conspicuously in the character of Mrs. PAGE. Her soul appeared to be knit to the soul of her mother, in life and in death."

From the hour when this most excellent woman regarded herself as the true disciple of Christ, her life was a beautiful and impressive exemplification of the purest and most sublime virtues of Christianity. Her faith was unwavering, her humility profound, her zeal intense, her hope unclouded, her love to the Saviour and his cause surpassing all other affections, her charity as large as the wants and the miseries of our nature. Her religious sentiments seemed blended with all her thoughts and feelings, and inwrought into the entire texture and constitution of her being. For her to live was Christ. All other objects and ends were by her held subordinate to that of the exhibition of his spirit, and the advancement of his cause. All things she counted but loss compared to his favor. Yet hers was not the service of fear, but of confidence, of gratitude, of love. Her affections were wedded to the purity, the meekness, the compassion, the gentleness, the charity, the spirituality, of Christianity. These virtues, united and interwoven together, adorned her whole character, and were her garment of praise. Her trust in Providence was most remarkable. In the darkest seasons and events, there was light in her dwelling. She never doubted that the Divine hand, though invisible, controlled nature, and that all things should work together for the good of those who love God.

Her self-denial and disinterestedness were admirable. Forgetful of herself, she daily conferred blessings on others. To do good was her employment, and in her experience she realized the truth of our Saviour's words—"it is more blessed to give than to receive." No human being was too ignorant, too obscure, or too wretched, to be noticed and relieved by her. Indeed her tender compassion for the weak and neglected was among the most striking traits in her character. Like the great Paschal, she could say, I love the poor; and add, as he did, among other reasons than their own trials and sufferings, "because Jesus Christ loved them."

Of the number of her good deeds, of her blessed words, her prayers, her plans of extensive usefulness and sainted piety, a volume might, and we trust will, be written.

We mingle our sympathies with those of a numerous circle of devoted friends, who weep that they shall see her face no more. True, her mild light has passed from our sight, but it shines serene and inextinguishable in the cloudless and unchanging Heavens of God's redeemed.

We designed this but as an introduction to the following excellent notice of this lamented lady, from one well qualified to appreciate her worth, and do justice to her character.

To the Editor of the Christian Statesman.

DEAR BROTHER: At a quarter before 2 o'clock on Thursday morning, the 29th ult., Mrs. ANN RANDOLPH PAGE entered into rest.

Were I to follow one of her last injunctions, I should add no more. But her spirit cannot now be tempted to ascribe to herself the glory which is due to her Lord, while others may learn from a few facts in her history, the blessedness of renouncing this perishing world, to walk with God.

Mrs. P. was born in affluence, and married at a very early age to the proprietor of one of the largest estates in this part of Virginia, at a period and a place where evangelical religion was little understood or appreciated. It pleased God to show her, at this early period, the utter insufficiency of temporal things to content the soul. It was not, however, until after a considerable period of darkness and distress that she obtained clear views of the plan of salvation and of Christian duty. Alone, with her Bible, in her closet, she cried unto her God, to show her what she ought to be and to do. She did not cry in vain. Her fidelity resulted in the clearest and strongest views, both of doctrine and practice.

But she found herself surrounded with every inducement to live for the world, and indulge in show, and that useless and selfish gentility too often generated by wealth and the possession of a large number of slaves. The wishes of her friends, her personal popularity, increased the temptation. But she renounced them all, resolving, though left alone, not to reject the light which had shone into her mind. Looking to the Lord for wisdom, and relying upon his grace, she commenced her work. She was early blest as the instrument of bringing into the ministry her brother, the present assistant Bishop of Virginia.

Many others, it is believed, by her serious and affectionate discourse, were taught to look beyond this world for happiness. Seldom was her house visited by any individual, on whose mind she did not strive to make a good impression, confirming her own words by a tract, a pamphlet, or a paper, containing some striking piece. In this way she distributed vast numbers of books and papers, "even all she had."

But her peculiar work was among the people of color. And what she effected for them, and through them, for Africa, and for her country, and for the Church of Christ, will not be fully known until the judgment day.

I need not tell you that the following passage in the life of Ashmun was written chiefly with reference to her: "Nor ought we to forget that long before the formation of the Colonization Society, there were generous souls in Virginia touched with a tender and affecting charity towards the people of color, whose daily and nightly thoughts were fixed upon their dark condition, and who in grief and prayer sought to teach, comfort and save, those who dwelt within the limits of their influence, devoutly supplicating, that the power which had touched their hearts, would touch others, until the nation should rise in her strength for the redemption of Africa. In a future world, the fact may stand revealed, that from the sacred retirement of a few devout ladies in Virginia, who, at the Saviour's feet, had learned better lessons than this world's philosophy can teach, emanated a zeal and charity in behalf of the afflicted Africans, which has widely spread—inspired ministers and statesmen with an almost divine eloquence in their cause, and given to it, its present hold upon the public mind."

In 1799, Mrs. Page found herself the mistress of an estate, to which were attached more than two hundred slaves. For their sakes, she avoided every possible expense of a worldly character, living with the greatest economy and self-denial, to procure the means of saving them from the vicious causes to which they were so much exposed, and so much in need. In so large a number, some were always

sick, and in the course of years, many died. These she visited with unwearied attention, tenderly supplying their outward necessities, and discoursing to them of the salvation of the Gospel, in the most sweet and heavenly manner. For this she had a remarkable talent. The writer has heard her, in a strain that affected him to tears.

That such a work as this, with its kindred duties, should be without trials in her relations to society, in a world like this, was not to be expected. It was impossible for those not like-minded with herself, to appreciate her spirit and motives. She also suffered much from bodily weakness. Alone, she wept—she prayed—she prevailed. The constant vision of Christ, by faith, sustained her spirit in cheerfulness. She rose at the dawn of day to the discharge of her various duties. She held each day a school for a large number of the younger slaves not employed upon the plantation, in which she taught them to read the Bible.

But she was not at all satisfied, with the best she could do for them. Her burning charity looked beyond the narrow limits of her home and neighborhood. Her soul was deeply afflicted by the condition of the people of color. Not that they were subject to inhuman treatment, as sometimes represented, but she saw them everywhere liable to cruel separations, sunk in ignorance and sin, and “with no one,” as she feelingly said, “to care for their souls.” Her soul contemplated, not only for the ultimate freedom of the whole race, but their eternal emancipation from the wrath to come. While she saw not only the impossibility, but the impropriety of general and immediate abolition, yet she felt that a mountain-weight of responsibility rested upon the community to do something upon a large scale. But what? There appeared no door of hope; all was darkness. But when she heard of the suggestions of Mills, and the journey of Dr. Finley, to Washington City, she saw in them what she compared to a faint light, like the light of a taper at a great distance in a dark passage. But it was the end of her distress. From that moment she felt the most firm and constant faith that the work of redemption for the people of color had commenced, and that that dark passage would one day be gloriously illuminated, and through it, many of the tribes of Africa “come again to their own border.”

Through all the disasters of the enterprise, whether by the coldness and desertion of friends at home, or by untoward events in the Colony, she suffered not a moment's despondency, and time invariably fulfilled the predictions of her faith.

And here it may be proper to say, that in all her zeal, and sacrifices of property, time and health, for the people of color, she never sympathized with any aggressive movements upon those who held them as slaves. She loved them also. Love in her had no mixture of wrath. It burned with its proper flames.

Upon the death of her excellent husband, in 1826, a large debt was to be paid. The laws of Virginia require in such cases the sale of personal property; and by the same laws, slaves are of this denomination. A sale of a part of them therefore became indispensable. Her hands of love were effectually tied, but not her heart. The principal wish of the negroes, at that time, in the case of sales, was to avoid being sent to the South. This she feared. The day of sale arrived. A number of slave-traders were present to bid. In the noise, and the crowds of men at such places, a female is little regarded. It was to her a distressing hour. She cried unto God. In the very room where, at the moment I am writing, her dear remains lie cold and still, she bore in agony to the Throne of Grace the unheeded petitions of those she loved, and whom she expected to meet at the bar of God. She prevailed. Not one was purchased to be taken from the vicinity. This to the world was accidental; but it was no accident to her.

A considerable number were left subject to her control or influence. This whole number she assembled every morning, a little after the dawn of day, for reading the Bible and prayer. For this service she employed a minister, or other pious gentlemen, when she could; but in the absence of such, did not hesitate herself to expound the scriptures and offer prayer. And the exercises conducted by her, I doubt not, were the most profitable they ever enjoyed. Her manner was to read over a number of times (before prayer) a few solemn and instructive passages of scripture, and follow them with a few striking remarks.

She commenced at the same time preparing them for (in Africa) a better home than she could give them; preferring to do her own work, with her own hands, and not by testamentary arrangements. When the time arrived for them to sail,

they were found not only willing but anxious to go. The reason was plain. They had been taught the advantage of Colonization to them, by one who they knew was their friend. She sent them at three different times, chiefly in the year 1832, with every necessary comfort for twelve months, and a sufficiency of many articles to last them two or three years. It was a subject of thankfulness to her that, while many have died in the colony, all of those sent by her continued in good health except one, who died of a disease not peculiar to the climate.

Their letters of gratitude she often received. She felt more than rewarded for all her trials. But she never complained of difficulties. Her duty was her happiness, sought and found in a nobler channel. For thirty years she had not a doubt of her salvation, and as "the time drew near when she must die," the power of Divine Grace seemed more illustrious as about to conclude its work. The God whom she had faithfully served kept back the King of Terrors with so strong an arm, that she never saw him. She had not a moment's doubt, or unhappiness on any subject. Like the "sun, which seems larger at its setting," so she, as she neared the tomb, cast upon us a light more mild and full of glory. It is often pleasing to know the thoughts which fill the souls of the saints, when bidding adieu to every thing here which they have seen and loved; and I will give you a few of the many choice sayings which we have preserved. "Pardon, constant pardon. I have never had any thing else to depend upon." "Make me a pine coffin, in the plainest manner; let there be nothing said about me, but do you pray at my grave. Let there be no tomb-stone—nothing said in the papers." At another time, pointing to a rose upon the mantle piece, she said with a heavenly expression of countenance, "That beautiful rose—it reminds me of the Rose of Sharon, who saved me from hell, and saved me from sin." "The arms of my dearest friends now sometimes hurt me, but my Saviour's arms will never hurt me." At another time she said, "this is a lovely hour;" and at another, "*my whole heart and soul seems rising to heaven in the sweetest manner.*" There was nothing in her in the whole scene, which approached excitement; all was peaceful and serene. At about the hour of midnight, and near the time when the mortal strife in her dissolving frame was greatest, a cloud arose, attended with the most vivid lighting, and to us terrific peals of thunder. One stroke shivered a tree near the house, and broke some of the glass; and while we were awed by these sights and sounds, she said at every flash and shock, "how glorious, how delightful! It is the power of my God." As the storm subsided without, her strength seemed gradually to fail, when, after putting her hand, already cold, in the most affectionate manner, upon the faces of some who were near her, she gathered up her arms into the bed, and fell into a sweet sleep, which continued about half an hour, when she gently, and to us, almost imperceptibly expired.

So eminent a servant of God I never knew. Let me not, however, be understood as attempting to ascribe perfection to a human character. If I were to do it, as the old historian said of Wickliffe, that glorious saint would sooner chide than thank me; but so near an approximation to that state, I never expect to witness this side of Heaven.

C. W. A.

DISCOVERY IN CENTRAL AFRICA.—Dr. Andrew Smith, who was sent out by the Cape of Good Hope Association into Central Africa, has recently presented to that body a very interesting account of his travels. The expedition under him, consisting of 50 persons, 159 head of cattle and horses, 20 waggon, which started from the Graaf Ruit on the 12th of August, 1824, returned in the spring of the present year, after penetrating to the latitude of 24 deg. 26 min. north. The missionaries became acquainted with members of 27 tribes, and had information of 16 others: realized a very extensive and valuable collection of natural history, including 180 skins of new and rare quadrupeds; 3379 skins of new and rare birds, three barrels of snakes and lizards, one box of insects, three crocodiles, and two skeletons, 23 new and rare tortoises, 790 geological specimens, and one package of dried plants.

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To the American Colonization Society from Jan. 20, to April 20, 1838.

Gerrit Smith's plan of Subscription.

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Judge Burnett, Ohio, his 9th instalment,	-	-	-	-	100
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